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562 588 593 speak, and when she has a son, then the brothers of the deceased will not have the right to demand his property for themselves. In addition, these same brothers who would not permit their brother to bequeath his property to his daughter and a son-in-law not adopted into the clan recognize the right of inheritance of a niece married to a prayer pole and of her children.

As long as the girl-mother stays home with her children, it is rare that difficulties arise; but often the situation changes when the woman is married at a "second" wedding /130/ and her children are still young. Then the woman's uncles, if she has no brothers, or these brothers if she has any, try to make her take her children with her and have them adopted by the new husband. They want to secure the property of the brother for themselves; for the property of the clan cannot pass to another clan. If the sons of the girl-mother are married at the time when she marries for the second time, there is no longer anything to fear for their rights. Let us note again that for these women, when they later remarry someone of their choice, there is no festivity as at the marriage of girls; they are satisfied with inviting a few neighbors. The second marriage can, in a way, be compared to a widow's marriage; however, such a woman will never have to fear being abducted.

The present case then is very strange in a society which, today, has strictly paternal descent. The fact that these rights are universally recognized is a sign that they date from far back; also the T'ou-jen cannot explain their origin and simply admit the fact.

B. Marriages to a Belt

588 184 574 837 These marriages, although they are as abnormal as those of the preceding series, nevertheless seem to constitute a separate series. First, they are practiced less than those we have just described, and then their origin does not seem to be the same. They find their explanation in the custom of offering, for the night, a girl or a woman to a passing guest; in short, it is prostitution for the sake of hospitality. (1)

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1. Dr. Herbert König, op. cit., p. 140: Guest Prostitution. Guest prostitution, which is found among the polar peoples, also belongs in the same category. It is the custom of giving guests not only accommodations and lodgings, but in addition putting the wife or daughter at their disposal for sexual relations. It is very widespread among the polar peoples, although it is not characteristic. I have found no report of it among the central North Asiatics, with the exception of the Tungus. /Cited in German./

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This kind of marriage is practiced more where there is /131/ no son, but only a nubile daughter who has not yet been given in marriage. These are therefore very rare cases. This custom is again a way for the parents to keep their daughter with them; the daughter can in this way know the advantages of motherhood while taking care of her parents; the latter on their part will not have to be exposed to the risks inherent in the practice of husband-sons-in-law. This is the explanation given by the T'ou-jen.

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When the father offers his daughter to some passing guest, the latter must give his belt in exchange and leave it with the girl. The importance attached to the belt has never been explained. We have met the belt twice before in the marriage of widows. The guest goes away in the morning and will perhaps never come back; but if the girl is found pregnant, they make her new clothes as well as a married woman's hat; they comb her hair in the bride's style, they invite several neighbors, they put the belt on red felt spread out on the ground. The girl kneels and makes the great prostration to the belt, to her parents, and to those present, saying that she is the wife of the guest. Later, she will give her child the name of the guest and will herself be called by the same name by all the neighbors, although perhaps she will never see this passing traveler again. The

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586 and will if need be help her in the task. Thus the wife maintains face; she will be able to say that she did not want her husband any more, and he will not have any difficulties with his wife's family either, since it is the daughter who wanted to go away. In the end, the husband will even profit greatly by the sale of his wife. On the other hand, if the wife insists on not wanting to look for another match, the husband will be patient and will not resort to repudiation except as a last extreme. That is the ordinary course of the preambles to divorce.

/136/ 2. Causes of Divorce

593 The causes of divorce appear to be more or less numerous.
586 The primary and most ordinary cause is certainly interest in another person, which brings on mutual and daily increasing aversion between the husband and wife. A wife can fall and that is understood; the husband will even allow his wife not to come home at night from time to time, for he himself does not come home regularly every evening, either. Grounds for divorce require regular and therefore public relations.

626 Do not think, however, that husbands give complete freedom
837 to their wives; do not believe that all husbands are indifferent to
539 these things. They tell about a good many cases in which the wife and her lover, having been surprised at night, were tied together or tied to a stake, beaten, etc., by the heads of the village with whom
837 the husband had lodged a complaint. The families of the guilty ones
672 were called, they had to act as guarantors for their members; then the guilty man had to offer his apologies to the injured husband and give him a pig, a sheep, etc. The level of morality among the T'ou-jen has not yet fallen so low that they no longer know their duties and rights in these matters. So it is not rare to see a husband beat his wife and to hear the wife, on her knees, beg her husband, "Big brother, pardon me this time; big brother, treat me with indulgence this time, that won't happen any more." Now one does not ask pardon and one does not allow oneself to be beaten when one's conscience is clear.

N *563 M 604 over his sister's children. His rights in this regard are manifested mainly in three cases: (1) upon the natural death of his sister's children, they cannot be buried without his permission. The maternal uncle is considered "master of the bones" of the deceased, and has the right to permit the burial, to impede it or to prevent it. (2) If they have been murdered or have committed suicide, he is required to initiate and execute vengeance for the blood of his sister's child. (3) When they are subject to punishment for violating the society's rules, the maternal uncle must punish the children of his sister. Such punishment may range from capital to very minor forms.

N *563 M 586 Divorce is extremely rare among the Mongours. So, too, are cases of repudiation or desertion by the husband. Schram does not mention the way in which a divorce is finalized, nor how long a waiting period, if any, after divorce before remarriage is permitted.

N *563 M • 837 Cases of adultery are extremely rare in Mongour society. The people are engrossed constantly with the problem of making a living, and they have little time for complicated affairs. The close physical proximity of life in an extended family makes it extremely difficult for anyone's lengthy absence or a stranger's presence in the home to go unnoticed. Schram concludes that "The morality of the Mongours who live in villages and are occupied with farming, is undoubtedly on a higher standard than that of the nomad Mongols. Mongour families on the average seemed to me to be happy families that work hard but enjoy life."

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